

The Islamic Ruling Upon The 'Eed Prayer

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Source: Ruling Concerning the Two 'Eeds From the Purified Sunnah

Shaykhul-Islam Ibn Taymiyyah (Rahimahu 'Llah) said: "...and consequently we have deemed as being the strongest opinion that the 'Eed prayer is obligatory upon all individuals. Like the opinion of Aboo Haneefah¹ and others. This is also one of the opinions of ash-Shaafi'ee and one of the two opinions of Ahmad. The opinion of those who say 'it is not obligatory' is extremely far from the truth. For indeed the 'Eed Prayer is one of the symbols of Islaam. The gathering of people for 'Eed is greater than that on the day of Jumu'ah and the saying of takbeer has been permitted in 'Eed. The opinion of those who say that it is not obligatory upon everybody (Fardul-Kifaayah) does not hold."²

The renowned scholar ash-Shawkanee said in as-Saylul-Jarraar (1/315)³

"Know, that the Prophet (Sallallahu 'alaihi wa sallam) continually practiced this Prayer upon every 'Eed. He (Sallallahu 'alaihi wa sallam) never, in any one of the 'Eeds left it. He (Sallallahu 'alaihi wa sallam) ordered the people to go to it so much so that he (Sallallahu 'alaihi wa sallam) also ordered the egression⁴ of the mature women⁵, young girls and the menstruating women. He (Sallallahu 'alaihi wa sallam) also ordered the menstruating women to stay away from the Prayer, witness the good and witness the supplications of the Muslims. He (sallallahu 'alayhi wa sallam) ordered the egression of women for this event to such an extent that he (sallallahu 'alayhi wa sallam) ordered the women who did not possess an outer-garment to be clothed with the outer-garments of their Companions.⁶ All of this shows that the 'Eed Prayer is definitely compulsory upon all individuals and not just upon some people. The order to egress to the musalla necessitates the order to pray the 'Eed Prayer, for one who has no excuse; as is implied from the tone of this message. This is because "egression" is a means to the Prayer. Therefore the fact that the means is obligatory necessitates that the objective (the Prayer) is obligatory. Also the men are more deserving of this ruling than the women."

He then said:

"And from the evidences regarding the 'Eed prayer being obligatory is that if the Friday Prayer and the 'Eed coincide upon one day, then the 'Eed Prayer cancels out the Friday Prayer."⁷

¹ Refer to Haashiyah Ibn 'Aabideen (2/166) and that which comes after it

² Majmoo'ul-Fataawaa (23/161)

³ And from him Siddeeq Hasan Khaan in Maw'idhatul-Hasanah (no. 42-43)

⁴ **Translators Note:** Due to the richness of the Arabic language and the limitation of the English language the word egression is the word that best portrays the original meaning of the Arabic. Since the word Khurooj in this context means to leave and proceed out to another place...

⁵ Ibn Atheer in an-Nihaayah (3/179) said: "It is said the girl matured thus she is mature, just like the saying she menstruated thus she is menstruating."

⁶ All of this is confirmed from the hadeeth of Umm 'Atiyyah, which is reported by al-Bukhaaree (no. 324, 351, 971, 974, 980, 981, 1652), Muslim (no. 890), at-Tirmidhee (no. 539), an-Nisaa'ee (3/180), Ibn Maajah (no. 1307) and Ahmad (5/84-85)

⁷ As in the hadeeth of Aboo Hurayrah, when day of 'Eed and the Friday coincided on the same day Allaah's Messenger (sallallahu 'alayhi wa sallam) said: "In this day of yours two 'Eeds have coincided, so whosoever wishes then the 'Eed Prayer suffices for him (cancels

Therefore that which is not obligatory cannot cancel out that which is obligatory. Also it has been established that the Prophet (Sallallahu 'alaihi wa sallam) continually practiced the 'Eed Prayer in congregation, from the time it was legislated until he died; and added to this continual practicing of the 'Eed Prayer is his ordering the people to egress to the Prayer."⁸

Our Shaykh, al-Albaanee said in Tamaamul-Minnah (p. 344) after quoting the hadeeth of Umm 'Atiyyah: "Thus the 'command' that is mentioned indicates it being obligatory. Since, if proceeding (to the musallaa) is an obligation then by right the Prayer is an obligation, and this is clear. Thus the truth is that it is obligatory, and not just a Sunnah."

out the Friday Prayer), but we are going, to offer the Friday Prayer." Related by Aboo Daawood (no. 1073). Ibn Maajah (no. 1311) and its chain of narration is hasan. Refer to al-Mughnee (2/357), and Majmoo'ul-Fataawaa (24/212).

⁸ The evidence has proceeded. Refer to Naylul-Awtaar (3/382-383) Rawatun-Nadiyyah (1/142) and Tamaamul-Minnah (2/37).